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curiously enough, is taken of Frazer's theory of the ritual as the survival of a form of tree-worship.

GORDON LAING.

THE UNIVERSITY OF CHICAGO.

LIFE AND LETTERS IN THE FOURTH CENTURY. By TERROT REAVELEY GLOVER. Cambridge: University Press, 1901. Pp. xvi + 398. 10s.

ONLY a few of the Christian writers of the fourth century are widely read, while the pagan authors of that period are scarcely known even by name. This is owing, perhaps, to the absence in that age of those heroic and uplifting elements which always attract, and to the presence of those elements of decay which always repel. Knowing, in general, that it was a century of civil discord, of cruel misrule, of Gothic invasion, of social unrest and religious rancor, of exhaustion in art, literature, and philosophy, of a secularized church and a collapsing empire, incentives to further inquiry and acquaintance are weakened and well-nigh destroyed. It is to the life and literature of this sterile and dying age that Professor Glover solicits our attention. At the outset the odds are against him, but apathy and prejudice cannot withstand his kindly persuasions. The life of the fourth century had many phases. There were forces and tendencies at work whose influence was strongly felt in both the pagan and Christian worlds. Their interplay and effect can be best illustrated by a critical study of "the lives and writings of a series of typical men." The age itself is depicted, and the modern student is brought into immediate and living relations with those times, in the careers of representative historians, poets, philosophers, rhetoricians, and public functionaries, such as Ammianus Marcellinus, Julian, Symmachus, Claudian, Synesius, and as many more. While the book is thus biographical in form, it is not biography in any superficial and aimless sense that is here presented. We are made to see the real import of these lives, their bearing on the age, and their illustrative value. An inlook is given us from the very sources into the narrow, dogmatic, fanatical, arrogant, persecuting, and utterly unchristlike character of the Christianity of that age, and also into the inherent weakness of paganism, its lack of union, independence, and moral influence, and its utter unfitness to bring either comfort or life to an unhappy and dying world. On neither the Christian nor the pagan side were the conditions wholly bad, and the elements of good and of worth, of pathos and of power, are not left unnoticed. These critical

biographical studies throw a flood of light into regions that were hitherto obscure, and are an exceedingly valuable contribution to our understanding of both pagan and Christian society in the Roman empire in the fourth century.

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THE MINISTRY OF GRACE. Studies in Early Church History with Reference to Present Problems. By JOHN WORDSWORTH. New York: Longmans, Green & Co., 1901. Pp. xxiv + 488. \$3

By way of introduction the first hundred pages are devoted to biographical notices of ancient church orders, kalendars, and liturgies. The first three chapters trace the gradual unfolding of the major and minor orders of clergy—the bishop, presbyter, deacon, subdeacon, acolyte, exorcist, reader, etc. The fourth and fifth chapters treat of asceticism and celibacy, and the ministry of widows, presbyteresses, deaconesses, and virgins. The last three chapters describe the origin and development of the holy days of the church—Easter, Lent, Pentecost, Christmas, Epiphany, and the festivals of the blessed Virgin, the saints, apostles, martyrs, confessors, etc.

While *The Ministry of Grace* traverses much the same ground as the well-known works of Hooker, Bingham, Pelliccia, and Duchesne, to all of which the author acknowledges his indebtedness, it differs from them in that it seeks "to sift what is really catholic and permanent . . . from what is local and transitory," and in that throughout it is written with special reference to present problems in the Anglican church. The bishop's mood is amiable. He writes in an irenic spirit. In his own communion, moderates will feel that he has sought the happy mean, but extremists will feel that too much has been conceded or that too much is still retained. Outside the bishop's communion his book will possess chiefly an antiquarian interest. Among people not fettered by tradition and antiquity the wonder will be that the mooted points propounded and discussed in these pages can seem to serious minds of present significance and vital moment. Remembering the distracted state of the Anglican church on grace and its due and proper ministry, and noting that most of these "studies" were originally addressed to the clergy of his own diocese, one can easily believe that the good bishop was making an honest attempt to